

for the heart's blood of our enemies, the French, Indians, Mexicans or Africans, and the work of death, demand their use. There is also an establishment in this town for making swords, in which several thousands of swords are made, pointed and polished to stab, hew and cut in pieces the bodies of men. This is owned by an individual.

The establishment on the hill where these weapons of death are stocked, locked, polished, finished and stored, is most beautifully located—covering several acres of ground, fenced in, having several large and commodious buildings, ornamented with trees; and it would seem that the fairest spot on earth had been chosen and decorated to be the spot on which their bloody weapons are to be made by which men are to gratify their feelings of hatred and revenge, which they never could use in slaughtering one another, except as they are instigated by such murderous feelings, and by which the fairest portions of the earth have been made desolate and void. It needs the enchantment of this charming scenery, to reconcile the mind to the business of making these implements of death. I could but reflect that the time may, yes, probably will come, when this fascinating scenery will be made an utter desolation, a habitation of wild beasts, where owls shall screech and satyrs dance—and that too through the means of these very weapons now being made here.

Sir, I said much on the subject of peace in this warlike establishment. The workmen, as I said, were kind and courteous, and heard me patiently. It was evident that Judge Lynch had no place among them. I concluded these men had all they ever wanted of war in making of warlike instruments. I urged on them various topics. That they ought to engrave on every lock, barrel and bayonet of every musket, "Love your enemies"—"overcome evil with good"—"thou shalt not kill"—"whoso hateth his brother is a murderer"—"murderers shall have their portion in the lake that burns with fire and brimstone," &c. Such are the only mottoes which the spirit of Christ would write on any instrument made with an intent to destroy the bodies and souls of men.

These gentlemen say they do not make these guns and bayonets and swords, with such a bloody intent. I do not say they do. They make them for the U. States. Do they know what the United States intend to do with them? Swords and guns are not weapons of defence, but of offence, designed and shaped with a view to destroy the life of an enemy; and the United States have these weapons made as they are made, solely with a view to take the life of an enemy. Is this the way a Christian shows his love to an enemy, by killing him and sending his soul to hell—or by making weapons to put into the hands of others to kill his enemy and send his soul to hell? I think the gentle, forgiving and suffering spirit of Christ would never lead to such an exhibition of Christian affection toward an enemy.

I urged on the men in this establishment of war, that if these weapons of death must be used to destroy the bodies of men, and send their souls to hell, Christians ought to go and use them, so as to be sure that the bodies and souls of their enemies are destroyed according to the gospel rule of love—that it was entirely wrong, all opposed to the will of God, that Christians should manufacture guns, swords, daggers and pistols, and put them into the hands of fierce, bitter and cruel men of blood and violence, stabbers and cut-throats, and send them to kill their enemies. No—if the church thinks it right to fight and kill in defence of property, liberty or life, let her go and do her own fighting, and put her enemies to death and send their souls to hell, in that spirit of love and forgiveness which led Christ to suffer and die for his enemies. If it is the duty of the church to destroy the bodies and souls of her enemies in self defence, it is the most solemn and holy duty, which the Christian can ever be called to perform, and there is no duty in the performance of which more of the spirit of Christ is necessary. The holiest men, those best prepared for heaven, should be selected for this solemn work.

Ministers and Christians, do you refuse to enlist? Why? Not because you are afraid to die; for no real Christian can be afraid to go home to God. Why then do you not enlist; and let these poor souls, so unfit to die, stay at home and have time for repentance? Dear brethren, your consciences tell you why. Will you urge others to go, to be exposed to the vices of the camp, and the dangers of the murderous conflict, when you will not go yourselves?

To the praise of the frankness of some engaged in this arena, I speak it—that they said they could not conscientiously enlist themselves, nor urge others to enlist. I wish I could say as much to the praise of their consistency, and say, that they cannot conscientiously engage in manufacturing weapons to do that work of death on their enemies, which they cannot do themselves nor urge others to do. Though I have spoken thus plainly respecting the works in which they are engaged, I do not appreciate the less the kindness and courtesy with which they received me, and listened to my remarks on the sinfulness of all wars and all preparations for war.

EIRENOPOLOS.

A CLOSE QUESTION FOR PAPISTS.—"A correspondent in the Catholic Advocate has entered upon a defence of the 'celebrity of the clergy.' It would afford us no little gratification to be informed by the correspondent aforesaid, why is it that wherever we find a Catholic priest located, we find a nunnery hard by? Does the 'celebrity of the clergy' require this juxtaposition of the sisters of the veil?"

From the New-York Observer.

EXAMINATION OF THE NUNNERY AT MONTREAL. We have just seen letters from Montreal, which speak of great popular excitement in that city, in consequence of the disclosures of Maria Monk. So much, indeed, are the population impressed with the belief that they are essentially correct, that at length the Bishop has been compelled to form a plan for an inspection of the Nunnery, and the 15th inst., was the day appointed for that purpose. We may therefore shortly expect a grand flourish on this subject, and considering how long the Nunnery has been in preparation (more than one year,) considering also that the Bishop has the direction, is the guide, and having the selection of the examiners, has appointed at least two protestants whose feelings throughout have been strongly prepossessed against Maria Monk, we must be prepared for a report in accordance with such a plan.—If it is intended to have a fair examination, why is not Maria Monk called to be of the party? Why are not some of those who have been conspicuous in her defence, made also of the party? No half-way work will do. No packing of juries. This matter is not to be hushed up by any collusion. Depend upon it, unless the matter is fairly and thoroughly investigated, this partial and one-sided examination, will only tend to fix more indelibly the impression that all the disclosures are true.

We copy from the Journal of Commerce of Thursday the following letter of Maria Monk to the editors.

Messrs Editors.—It is mentioned in your paper of this morning that the Bishop of Montreal has ordered the Hotel Dieu Nunnery, (my late prison) to be opened for the inspection of certain individuals of that city. I am sorry the invitation did not extend to myself, and time enough allowed to permit my travelling to Canada in season to be present. I desire nothing so much as an opportunity to go through that edifice with a company of Catholics and Protestants, under reasonable security of liberty and life. But this was denied me when I visited that city in August, 1835, and is not granted me now.

I rejoice that my enemies, the Montreal Ecclesiastics, have at last consented to submit to the test I propose—an examination. But I appeal to the people of the United States, (whose free institutions have enabled me to tell my wrongs,) and as it is not reasonable that the examination should be fairly and thoroughly made? The Protestant clergyman whose name is the only name mentioned by you, is an open and avowed unbeliever in my book, and has been active in opposing its credit. I protest against an examination to be conducted only by persons hostile to me or prejudiced against me. I have many friends in Montreal, one at least should go into the Nunnery.

Most earnestly I protest, beforehand, against the admission of Roman priests, and the following citizens of Montreal.—I have objections to make against receiving the evidence of the latter, which would be perfectly satisfactory to the people of the United States, viz. Messrs Fouqui, Bingham, O'Sullivan, Florentin, Topic, Boudri, and Braucau. I may not have spelt all their names right—but the individuals I know.

If there is any report made, it will probably be against me. Such, however, will not be satisfactory. If the people of this country are told that the visitors were not satisfied, I hope they will tell what they saw,—as well as what they did not see.

I am perfectly well satisfied, so far, that things are taking such a course.

Yours with respect, M. MONK.

AMERICAN & FOREIGN BIBLE SOCIETY.

At a meeting of the Board of Managers July 6, 1836, the following resolutions were unanimously passed:

Resolved, That the Corresponding Secretary be directed to write to the Managers of the Baptist General Convention of the United States for Foreign Missions, giving official notice of our organization, and of our wish to co-operate with them in giving the Bible to the heathen world; inquiring into the probable amount which the Board expect to be able to employ in printing the Scriptures in Asia during the current year; and asking particularly what progress has been made in their arrangements to print in the Chinese language.

The Calcutta Bible Society in 1832; the British and Foreign Bible Society in 1833, and the American Bible Society in 1836, having successively refused to aid in the publication of the improved version of the Bengalee New Testament, by brethren Pearce and Yates, missionaries; and being satisfied that the version in question is "the most faithful that can be procured" in that language; and moreover being desirous to show our readiness to co-operate with our Baptist brethren in India, in their work of faith and labor of love, therefore,

Resolved, That the sum of two thousand five hundred dollars be appropriated and paid to the Baptist Missionary Society, London, for the printing and distribution of the Bengalee New Testament, under the direction of brethren Pearce and Yates of Calcutta.

The passage of these resolutions will afford pleasure to our friends throughout the Union. We are glad to see the American and Foreign Bible Society at once announce its intention of giving prompt and efficient aid to the Baptist Foreign Missionary Society in printing and distributing all versions of the Bible made by the missionaries under their patronage. The amount already received, and the promise of funds from different parts of the country where auxiliary Societies are either formed or forming, leave no room to doubt that we shall have a larger sum to expend

in multiplying copies of the sacred Scripture than has ever, in a single year, been confined to the control of our denomination.—N. Y. Bapt. Reg.

QUESTIONS FOR BAPTISTS.—We have seldom met the Baptist who was not able to give a reason for his baptism. We have found our brethren for the most part well disciplined and truly expert in the use of the more obvious scriptural arguments in defence of that ordinance which forms our distinctive mark. In this one particular there is no room for complaint, either of defective knowledge, or practice; nor would we insinuate that there is any excess, either of zeal or tenacity regarding it. The ordinance is one of our Lord's most sacred and obligatory appointments. But whilst we find you ready and intelligent expounders and advocates of one gospel institution, how do you find you in relation to those mental and practical acquisitions which should always follow baptism? What knowledge have you of Bible history, of the prophecies, of scriptural characters and events? How do you prove justification, regeneration, and the harmony of justice and mercy in the sinner's salvation? To what extent are you supplied with scriptures to prove that salvation by grace is a doctrine eminently conducive to holiness of heart and life; and that God's election of us, is a grand incentive to sanctification? Are you quite ready with the scripture argument in defence of crucifixion to the world with its affections and lusts, of brotherly love in the fervor of a pure heart, of self-dedication to Christ, and the consecration of your temporal goods to the advancement of his cause? Are you prepared to draw promptly from the Bible, suitable and sensible arguments in proof of the Savior's divinity, of the divinity of the Holy Spirit, and of his influence in the regeneration of the soul? With what address and success can you turn the sword of the Spirit against Universalists, Infidels, Unitarians, Roman Catholics, and the old baptismal regeneration doctrine, of late years revived and promulgated among the Baptists of the West? A whole Saviour, an entire, undivided Savior, is the only proper and sufficient ground of a sinner's boast. To glory in a Christ less than complete, is vain glory. Your immersion becomes a *person* if by it Christ is diminished and dehonored. As it greatly honors and glorifies Christ to occupy a true position, and to fulfill the demands of a true proposition, so it grievously wounds and reproaches him to be but partially set forth.—Allen's Bapt. Reg. for 1836.

From the American Baptist.

FLATTERING TITLES.

Brother Going.—As you were pleased, in noticing the Triennial Register in your paper of July 1, to append thereto some good-humored remarks about titles for the special benefit of the editor, you will cheerfully permit him, I presume, to offer the following explanation. You smiled at the editor's frequent deviation from his plan of ultra simplicity. Here you have made a small mistake. The editor of the Register had no plan of his own about titles. As a servant of the Tract Society, he endeavored to conform to a resolution of its Managers to discontinue the use of all titles to ministers of the gospel, not warranted by scriptural example. He has, however, deviated from that rule in but three instances in the whole book, which you have pointed out on pages 22 and 23. That three titles should escape the proof-reader, is not matter of much surprise, when it is considered how utterly disengaged some publications are with honorary prefixes and adjuncts to human names. The term "frequently," therefore, which you employ in this case, is not warranted by facts, and is only pardonable on the ground of its being used in pleasant railway, and not in sober earnest.

The device of such titles to ministers of the gospel, as originated with Popery, is called *laudationes*. I find that the individual who discards them to be regarded as the downward road to infidelity. Associate titles in question are a legitimate part of human refinement; are they not so many centuries ago, dignifying her poor propensities, which ought to be lopped off? Let the reader judge.

I have consistency, sir, as much as any man; and should be pained if some of your contemporaries could offer as good a reason as I have done for the want of it in the same respect. Some of these have spoken pointedly against the use of ministerial titles, and yet in their editorial of the next week, they have used the same titles themselves, which they so loudly condemned!

You have certainly, sir, conferred a very unexpected honor upon the humble compiler of the Register, by placing him "among the foremost to banish titles." I covet no greater honor than to be found among the front ranks of those who are laboring to banish every relic of the "Man of Sin" from an injured world.

While on the subject of titles, permit me once for all, to remark, that the terms *clergyman*, *saint*, &c. are as offensive to me as the terms *cardinal*, *pope*, *confessor*, *holy see*, *monk*, *frat*, &c. *Baptist clergyman* sounds as uncouthly in my ears as *Baptist priest* or *cardinal* would in yours. And as for *saint*, as applied to individuals, as St. John, St. Paul, it is as destitute of divine authority as infant sprinkling, and had its origin, like the latter, in the corruptions of Christianity.

Yours sincerely, in gospel bonds,
Editor of the Register.

Breaking up the harem in the east.—A revolution is taking place in Persia, calculated to exert more influence than any other single movement, upon the character, habits, and institutions of Mahomedan countries. A German paper states that the Shah of Persia, in order to give a proof of the advancement of civilization, had suddenly thrown open the gates of his harem, and given their liberty to all the female slaves that it contained. All the great men of the empire followed the example, and the inhabitants of Teheran could scarcely believe their eyes when they saw the gates of the palace opened for the first time for the unhappy victims. This news causes an extraordinary sensation all over the east. It

was believed in Persia that the sultan would follow the example.

What a day of jubilee and rejoicing it must have been to the female part of the Shah's family.—N. Y. Weekly Mess.

THE TELEGRAPH.

JULY 23.

TEMPERANCE.—On Tuesday evening last, according to previous appointment, Mr Chipman, the well known author of the Report of an examination of poor-houses, jails, &c., gave an address in the Congregationalist meeting-house in this village. The address consisted principally in a statement of facts, many of which were most revolting, showing the connection between intemperance and crime.

The speaker dwelt upon that inconsistency—that selection in legislation which licenses the sale of the drunkard's drinks, and then deprives the drunkards thus made of any benefit from the plea of insanity. He compared the license system to the selling indulgences in the Romish church—rather a striking comparison too.

He contended that only one class in community have clean hands in this matter.—That class are those only who are actively engaged in promoting the Temperance Reformation. This is doctrine that cannot be kept out too prominent. It is a doctrine that holds true in regard to all popular sins. Our Savior said, "he that gathereth not with me scattereth abroad."

The Texans, after several disasters, have conquered the Mexican forces, (double their own number,) killed 600 and taken 700 prisoners, amongst whom is the President, Santa Anna, a most extraordinary and decisive victory.

West in Pioneer.

GLORIOUS NEWS.

Santa Anna, the tyrant of Mexico is FREE—SANTA to the Texian patriots.—Bapt. Banner.

As long as public papers, professing religious, make use of such language as the above, so long there will be war, with all its awful concomitants. "Glorious News"—"decisive victory"—"conquered double their own number"—"killed 600"—the "patriots" have imprisoned the "tyrant" &c.—What manner of spirit has taken possession of these religious teachers, that they can thus sympathize with murderers and encourage human slaughter? Let them teach no more in the name of Jesus, until they, first learn the rudiments of his religion. Do these men pray for the time to come—to hasten—when war shall end? And what are they doing to bring it about? Do they expect that depraved men will cease to improve their hands in human blood while they are cheered only by the religious press? We beg of these editors, in view of their awful responsibilities, to ponder well this matter. Suppose that a dozen neighbors, seen the one side and I on the other, should get into a quarrel about a land mark; with the most deadly weapons they can procure they take to the field of mortal encounter and the succeed in slaying the S. What would be thought of the religious editors who should exclaim *glorious news—decisive victory—four have conquered and slain eight!* Now if it is murder for one man to kill another in duel, and if it is murder on a larger scale for four men to kill eight, to what extent must the scale be enlarged to receive the sanction of the New Testament?

The Pioneer, published by J. M. Peck at Rock Spring, Illinois, has taken the name of Western Pioneer, and Baptist Banner, and is removed to Upper Arrow. The paper is enlarged to nearly the size of the Telegraph. Terms, \$2.50 in advance—\$5.00 per three months.

The first number of the Bible Temperance Herald, before us, contains several spiritual articles. We regret however to notice as frequent occurrence, that stock outcrying on the English language, to total and to total on.

Western Pioneer.

We will hazard a "guess" that the editor of the Pioneer has a difficulty with something more than the mere English of the Phrase. Is not the thing signified quite as offensive to him as the sign?

Brother Smith will accept our enlargement of the following, as our limits are so narrow for his extended testimonials, and this will probably answer every purpose:

REV. SAMUEL B. SMITH. We are sorry to learn, as we do from the last No. of the Downfall of Babylon, that this servant of the Lord is, by some means, been made the object of misrepresentation and slander. Had these attacks upon the character of Mr Smith come from a Papist, we should not deem it worth the time to say a word about it; but the agent of this mischief professes, we believe, to be a Protestant, and hence he may, if not exposed, not only injure the character of an innocent man, but the cause of Protestant Christianity also, with which Mr Smith is so closely identified.

In the last No. of the Downfall of Babylon, of which Mr Smith is the editor, we find a number of testimonials from various sources, which put his moral and Christian character beyond question. These documents are signed by his friends and enemies, comprising ministers in different Protestant churches, as well as of others in the Romish church. We say his enemies, because we suppose it will be conceded, that the Romish priests are his enemies, as they are to all who, like Mr S., have renounced the delusions of Popery.

and embraced the pure and simple truths of Christianity.

We have not room, at present, for the documents above named, or we should give them a place in the Watchman. In the meantime, we think that Mr Smith may exercise the fullest confidence in his Protestant brethren, of every name; they will not believe the flying reports of an idle wanderer; while he continues to live according to his profession, his character is above the touch of slander.—Zion Watch.

For the Telegraph.

DEAR BROTHER MURRAY:

The following article was prepared and forwarded to the editor of Zion's Herald several months ago, in reply to an editorial article which had then lately appeared in the columns of that paper—and I regret to state that, disregarding the plainest principle of justice, he utterly refused its publication.

It seems oppressive to be so seriously accused, and to be denied the privilege—rather the *inalienable right*—of speaking in self defence, in the hearing of those before whom we have been accused.

The article is now placed at your disposal. Though late, some may be disabused, and the cause of truth advanced by its publication in the Telegraph.

A BAPTIST.

For Zion's Herald.

"A Baptist Bible."

MR EDITOR:

In an article which lately appeared in the columns of Zion's Herald, over your signature with the above caption, you remark, "Our readers will no doubt be startled by this phrase, [a Baptist Bible] and we should think it strange if they were not." This may be true, but certainly nothing can be more surprising than that an enlightened Christian editor, in the nineteenth century, should palm upon his readers the above named article. I trust, in that you, as in justice bound, will cheerfully permit a member of the denomination so deeply implicated by your remarks, to be heard in their vindication by the readers of the Herald.

Has the editor never heard of a Methodist Bible? And is the phrase less startling than the one with which he gratuitously loads his article? Has he never seen a translation of the Bible by John Wesley, the father of the sect to which he belongs, which differs essentially from the common English version, in the first part of the sixth chapter of Hebrews, and in John x. 23, has an alteration and an interpolation which is not at all necessary to the sense, nor implied in the original, but which serves to limit the sentiment of the passage, and to conform it to one of the distinguishing tenets of the Methodist church—a translation containing also a multitude of other alterations? Now whether, with such alterations and limitations, it conveys to the English reader the full and exact sense of the Holy Spirit as revealed in the Bible, is no part of my inquiry. It is enough to my present purpose, that it varies in some important points from the common English Bible, and that some at least, of those variations, tend to favor Methodism, and that the translation was made by a Methodist. May it not then be called a Methodist Bible? This phrase, right or wrong, has been applied to it from my earliest recollection to its time.

So much for the editor's startling caption. Now, if the followers of John Wesley were not frightened when he gave them a Methodist Bible, it is to be hoped that the editor's prohibition will cease when he recollects that he has a translation of the Bible of his own, furnished by the founder of the sect to which he belongs, and which he has purchased by no other denomination of Christians, and if any other name has been put upon it, the phrase "Baptist Bible," which is placed on any volume containing translations of the Scriptures, they will not come from the shackles of their own minds, but from the shackles of their own consciences, some of which claim an authority superior to that of our common English Bible, and have been the authorized and sanctioned versions in their respective languages for centuries.

The words *Baptizo*, &c. have been rendered by words signifying to immerse, &c. in the Syriac, Arabian, Abyssinian, Egyptian, Ethiopic, Coptic, German, Dutch, Danish, and many other languages. Will the editor stigmatize all these with the sectarian epithet "Baptist Bibles," and refuse to pay for their circulation?

You, Mr Editor, have informed the readers of the Herald that "it seems now that Mr Judson received instructions from the Baptist Board of Missions in this country, to make the Burman Bible say immerse instead of baptize."

The following resolutions of the Board passed unanimously in April, 1833, contain their instructions on that head:

"Resolved, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own languages; and to furnish their missionaries with all the means in their power, to make their translations as exact a representation of the mind of the Holy Spirit as may be possible."

Resolved, That all the missionaries of the Board, who are or who shall be engaged in translating the Scriptures, be instructed to endeavor by earnest prayer and diligent study, to ascertain the precise meaning of the original text; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated.

Now, sir, I ask, what, but the spirit of popery, which seeks to obscure the word

of life, and refuses to permit every man to read in "his own language wherein he was born the wonderful works of God," can object to their instruction? Yet you tell us that you "look upon" the translation, "as an extremely reprehensible attempt to resuscitate a dying system—a system full of withering absurdities—a system the most exclusive and antichristian ever applied by any evangelical church—a system which is an utter reproach and scandal to the Christian profession." Surely, language of this kind would be sooner expected from a Jesuit priest, than a protestant editor.

In regard to the Bengalee version of the New Testament, translated upon the same principles as that of the Burman Bible, you ask, "what will be the effect of this translation? The pedit-baptists will consider it a duty, and probably will embrace the earliest opportunity to inform all who speak the Bengalee language that the Baptists have given them a false translation of the Bible." On this I have two remarks to make. The first is, that the editor and his pedit-baptist brethren may save themselves the labor of disabusing the ignorance of the Hindoos by informing them that the "Baptists have given them a false translation of the Bible," for the Hindoos have a college professors, and learned men among themselves, who are capable of going to the original text and of judging of the correctness of the said version, the most learned of whom have already testified "that the improved version of the Bengalee New Testament by Messrs Pearce and Yates, Baptist Missionaries," [the one who elicited the late resolutions of the Board of the A. B. S.] "is by far the most intelligible, idiomatic, and perfect translation, which has yet appeared in that dialect."

The second is, I consider your charge of corrupting the word of God by a false translation to be a very grave one—and I feel myself in duty bound, as a member of the implicated denomination, to call on you to substantiate your accusation by indisputable proof, or to make a public retraction in the columns of your paper.

The point to be proved is this, that the original words *Baptizo*, *Baptisma*, and their cognates by words signifying to immerse, immersion &c. is a false translation of the Bible.

I consider the accusation to be a false slander upon the whole Baptist denomination. And it will avail nothing to state that the words in question may mean something else. The question is, is the above named rendering false? The Board of the A. B. S. I am informed never pretended it. You say, "we cannot pray for the dissemination of a Bible falsely translated." The alteration of that word, will produce the very consequences which infidels and devils will rejoice to see. It will set the whole Christian world in commotion. We cannot pray for the success of any thing, productive of such consequences. We pray, however, that God would show them their error and give them grace to abandon it. The writer of this, ever holds himself under conviction on this subject, but he is so far from believing the above named rendering false, that he regards it as the only one that can be made, and as such he believes he makes the following proposition:

He proposes to place at the disposal of the N. E. Conference of the M. E. church one hundred dollars, for any benevolent object to which they may appropriate on condition that the editor of Zion's Herald, with the assistance of every other pedit-baptist in America, will produce and send passages in classic or Hellenic Greek where the words *Baptizo* and *Baptisma* are used to signify either to pour, or to sprinkle, sprinkling.

The terms of the proposition are these: 1. The passages adduced must be in classic or Hellenic Greek written prior to the ministry of John the Baptist.

2. They must be passages, the genuineness of which has not been questioned, and which have all along been admitted by the productions of their respective churches.

3. It must be clear from the connection that the word *Baptizo* in the passages selected means either to pour, or to sprinkle, and not without doing violence to the sense to be otherwise translated. And the word *Baptisma* must from its context, be known to signify the act, either of pouring, or sprinkling and nothing else.

4. The passages must be produced prior to the first day of January 1837.

5. The passages when produced, shall be referred to five literary gentlemen, of whom shall be professor Stuart of Andover Theo. Seminary and another shall be professor Ripley of the Newton Theological Seminary. The other three shall be generally educated and acknowledged linguists of the society of Friends, of whom shall be selected by each of the above named gentlemen and they shall agree on by them. If these gentlemen, or a majority of them shall, after a thorough examination of the passages presented, decide that the conditions of the proposition are fulfilled, then the text of the entire paragraph where the words in question are decided to be used, shall be a curately published in Zion's Herald with the names of the respective authors and the look after where they are found, together with the translation of the committee of Friends. When this is done, by Divine mission, the money shall be forthwith paid.

6. The bearer will give the necessary assurances on the part of the subscribers.

April 23, 1836. A BAPTIST.

A mother in the city of New-York, said of Brownlee's sermons on lewdness "I'm glad my son don't need such preaching." That son was found in Rosina Townsend's brothel, at the time of Ellen Jewett's murder!